

The Occident

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THE COMMON OFFERING.

It is not the deed we do,
Though the deed be never so fair,
But the love, that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near.
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Christina G. Roselli.

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Uncle Charlie—"Get out of my way there Willie, you are always under my feet."

Willie—"Mamma, when will I be old enough to say, 'get out of my way,' to people?"

Mamma—"Why, what do you mean, Willie?"

Willie—"When I hit somebody you make me say, 'I beg your pardon;' when folks hit me they say, 'get out of my way.' Do they say it to everybody or only to little boys?"

The country of all the world most completely in the grasp of the Catholic Church is Spain, and yet even Spain is beginning to feel the effect of Christian missions. Already two Presbyteries have been formed, composed of native Protestants, and bearing the lofty titles, "The Presbytery of Spain and Portugal" and "The Presbytery of Andalusia."—*Ex.*

When Christ brings his cross he brings his presence; and where he is none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—*Elizabeth Barrett Browning.*

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The Occident

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PULPIT OR PRESS.

BY RUSTICUS.

I KNOW of an excellent man who, because he does not fancy the style of the minister to whose church he belongs, secures a printed sermon of Talmage's, and reads it while his family are at church, and boasts that he spends his Sabbath more profitably than they.

Now, one who has been an editor for over forty years will not be likely to underestimate the importance of the religious press. And just because of my strong bias in favor of what has been my life-work, I may be permitted to write plainly and earnestly upon this effort to depreciate the preaching of the gospel. Great as is the press in these days of enterprise and intelligence, the pulpit is greater, and must be, to the end of time. God chose it as the central human agency for the extension of the gospel and the edification of the Church; and it will never lose its place and its power. When Jesus was giving his last command to his disciples, he knew of the invention of printing; he foresaw all that we now see of the power of the press, and yet he said, "Go ye into all the world and preach the gospel to every creature." In that command we have our marching orders. Every Bible we print repeats the exhortation, "preach," "preach the gospel." Our Savior himself was a preacher. We do not know that he ever wrote even a letter, or sent out a written proclamation. Where he could not go personally, he sent his disciples, and his orders were, "As ye go, preach." The primitive Christians went everywhere, "preaching the word." Paul, though one of the ablest writers that has ever lived, said that God called him to preach the gospel. He declared that this preaching, though to the Jews a stumbling-block, and to the Greeks foolishness, was the power of God and the wisdom of God." In his pastoral letter to Timothy he says, "Preach the word." As long as the ministers of the Church devoted themselves exclusively and earnestly to preaching, it grew and flourished. When preaching was neglected, the darkness of the Middle Ages came.

What spiritual light and life there was during that long period of gloom, resulted from the activity of the preaching friars, who went about exhorting the people. The Reformation restored preaching to its central place in the Church. All the great reformers were able writers, but they depended mainly for their success upon preaching. And during the centuries since, though we have had a noble Christian literature, all the movements that have quickened the Church, and, through it, blessed the world, have been started and extended by preaching. The Wesleys and Whitfield were university men, but they did not depend upon books and pamphlets to wake up the people from formalism and unbelief. They went everywhere, preaching. And so in later years. Our great revivals have not resulted from reading books and newspapers, but from the oral proclamation of the truth. There are hundreds of newspapers in London. If Mr. Moody had written his ablest expositions and most earnest appeals, and all those papers had printed them, does any one believe that London would have been blessed as his meetings in the iron tabernacle blessed it? We see, then, from the Bible and the history of the Church, that it is by preaching, especially, that God has carried on his work, and there is no providential intimation that the discovery of the art of printing has changed his plan.

And, though these facts ought to be decisive, we may consider a few reasons why God thus uses the pulpit rather than the press:

1. We need moral culture most of all, and that depends upon feeling rather than knowledge. We know our duty often, when we fail to do it. Now, the pulpit appeals to our feelings as the press can not. The very presence of an earnest preacher is impressive. His tones and gestures affect us. The manner is often more eloquent than the matter. It was not the facts and arguments presented by Demosthenes that led the Athenians to cry, "Let us march against Philip," but the way in which he presented them. If Whitfield had printed his sermons, and induced all who would have heard them to read them, does any one believe that thousands would have been converted? It was the magnetic power of the man—the fact that the words came fresh and warm from a human heart—that made them so mighty to convince and persuade.

2. Men are sympathetic. The interest and enthusiasm of each stimulates

all when a number are together. The truth, that, if read at home, or presented to one alone, would not move us, will thrill our hearts in a great congregation. There is wonderful magnetism in a crowd. It so quickens the spirit of a speaker that it makes even a dull man eloquent. And the concentration of many minds upon one theme seems to kindle it to a glow. Politicians understand this. They do not depend upon campaign newspapers alone. They get up mass-meetings. They try to magnetize men according to the well-known laws of sympathy. God understood the nature of man, for he made him; and hence he appointed preachers to be the leaders of his sacramental host in the conquest of the world. Other agencies and instrumentalities are useful, but preaching is indispensable.

3. In the pulpit, we have not only the truth and the manner, but we have the man. The editor must, of necessity, be a stranger to most of his readers. But the pastor who preaches to us is usually a personal friend. He sympathizes with us. We have confidence in him, and in his friendship for us. He is a witness to the truth. He tells us what he has tested. We see the effect of the truth in his spirit and life. He is a living epistle. His presence among us, from day to day, reminds us of his sermons. The paper we read and lay aside. We forget what was in it. But the pastor cannot be disposed of thus. He is on the streets. He is in our homes. He is with us in the chamber of sickness and in the house of mourning. This personal reiteration and enforcement of the Sabbath sermon give it a power to which printed truth can never attain.

Finally, preaching is connected with prayer and praise. It is part of a grand social service. The devotional spirit of the hour gives tenderness and force to the truth proclaimed. You may take your religious paper into your closet, and pray over it, and thus deepen your interest in its lessons of truth and love. But few do this. They pick up the paper without any special preparation to receive its message. Hence the seed falls, too often, on a hard, dry soil. But in the sanctuary, the soil is mellowed and moistened by song and supplication before the sermon begins. In this is one secret of the preacher's power. After a season of communion with God, the church seems to have become truly a house of God, and the pious hearer, when the minister rises to preach, feels like saying, with Cornelius, "Now are we all here present before God, to hear all things that are commanded thee of God." Never can the press, useful as it is, be such an ambassador for Christ as the living preacher.

WILL our readers please remember that Mr. Perry is not connected with THE OCCIDENT. A good many communications come to the office addressed to him personally because he was editor recently. I will save us annoyance if everybody will address simply: THE OCCIDENT, Mills Building, San Francisco, Cal.

"I ASSURE you of my deep interest in THE OCCIDENT, and anything I can do in its behalf I shall gladly do. You are doing well to put it in closest touch with the pastors and elders and representative Presbyterians generally. A languishing OCCIDENT indicates languishing Coast Presbyterianism, and aggressive Presbyterians will support THE OCCIDENT. May the coming year be the best year THE OCCIDENT has ever seen."

So writes one of our pastors who has before time proved his loyalty to our paper. Such letters do us good, and we have had scores of them during the past month. If each of our pastors would take just a little interest in our paper we should soon be out of the mud and in the clouds.

NEW YORK City has 552 churches with 400,000 sittings. The Episcopalian edifices number 103, the Roman Catholic 84. The next in rank stands the Presbyterian with 70.

THE destitution in Nebraska as a result of the drought is pitiful. The food has given out; some of the settlers are keeping alive by the use of potato tops and bad bread, while many are starving. Clothing is needed, as gunny sacks are used by many. Christian people should send supplies. This winter will be a time to send portions to those who have none.

THE Supreme Court of Pennsylvania has decided that nuns may be employed in public schools, and may wear their peculiar garb in the school room. The decision is based upon the law of the land. The *Milwaukee Catholic Citizen* says of this ruling:

This may evince the liberality of the Pennsylvania Supreme Court and the absence from the minds of the judges of a narrow intolerance, but whatever the strict ruling of the law should be in the matter, we think that it would have been better public policy if the court had found a way to rule against the permission of a religious garb in the public school. These are common schools, and

if we are fair enough to put ourselves in the position of Protestants, we will see the presence of a Catholic sisterhood with all the insignia of their order, dress, rosaries and crosses, has its religious influence, just as a flag or a uniform has its significance. There is no practical gain for Catholics in this decision, but rather the reverse; for if a court is to be liberal in permitting Catholic sectarianism in the public schools, the door is open for a larger introduction of Protestant sectarianism.

THE Pennsylvania Railroad have decided to build a bridge over the Delaware river at Philadelphia. This will do away with the present transfer, and give all points west a through connection with sea shore places in New Jersey. The bridge will be a draw—and will stand 50 feet above high water mark.

FROM the North and West we take the following: "We are glad to see that the report that Mrs. Margaret E. Sangster is dead is false." The literary world enters into this feeling. We are glad also. It will be gratifying to Mrs. Sangster to be able to read her own obituaries. Many an one never knows the measure of esteem in which he is held. It is sad that love and flowers should so often be for the dead and not for the living. We congratulate Mrs. Sangster.

THE Cotton Palace, an exhibition of the agricultural and other resources of Texas, is open in Waco. The Board of Directors obtained financial help from the citizens on the guarantee that it should not be open on Sundays. Later they reversed their decision, in the face of protests from clergy and citizens. A mass meeting of the people was called, and a resolution passed against Sunday opening, and another that the people of Waco should withdraw their patronage. We hope the directors will not follow the example of Chicago, and insist on Sunday opening in the face of the protest of Christian people.

EDINBURGH has erected a monument in memory of our martyr President. This is the only memorial in Europe to Abraham Lincoln.

REV. MOSES D. HOGE of Richmond, Va., will celebrate next February the fiftieth anniversary of his pastorate of the Second Presbyterian Church of that city. The golden wed-

ding of a church and pastor is notable in this day of short pastorates. Dr. Hoge is well known over all our country. His association with Dr. John Hall and others, in preparing the international Sunday School Lessons, brings him into the acquaintance of all Sunday School workers.

B. FAY MILLS, the evangelist, has been supplying the Fourth Church of Albany. He is planning to open a charitable, non-sectarian home for the destitute, where work can be provided, to help them to support themselves. The work will include wood-sawing, window-washing, making and selling brooms. Other departments may be added. It is a good work, and much of such charity may be needed this winter. The home will be supported by the citizens until it is on a paying basis.

PRESIDENT JORDAN of Stanford University will go to Mexico this month to make a scientific search for curiosities and specimens of every kind for the museum. About a month will be devoted to the trip, in which time the Dr. will be able to so direct his forces as to bring to his hand archeological curiosities, as well as fauna and flora of the country. The mineralogical riches of Mexico will also be levied upon for the University. The expedition will be romantic as well as instructive and profitable.

THE opening of the Palestine railroad did not give such an impetus to immigration as was expected. A good many people expected to see the ancient prosperity renewed. The result has not been realized. However, a long-headed friend advises all who wish safe and sure investments to buy corner lots in Jerusalem.

THE bakers of Washington, D. C., have inaugurated a movement to reduce the price of bread to four cents a loaf. Flour is down to \$3 per barrel against \$8 some years ago. The authorities will see that the quality and weight per loaf will be unchanged.

GOD makes crosses of great variety; He makes some of iron and lead that look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some He makes of gold and precious stones that dazzle the eye and excite the envy of the spectators, but in reality are as well able to crucify as those which are most dreaded.

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JNO. A. MERRILL. EDITOR.

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NEARLY all the great organizations of the world through which women are now working, originated in the brain of Frances E. Willard, the "uncrowned queen of the world." In her address before the twenty-first annual convention of the Woman's Christian Temperance Union, she widened the scope of the temperance movement by the declaration that "the saloon, the gambling-house and the haunt of shame are so closely related that no reformer who studies one can fail to see that all must be incorporated into the same general movement." She also declared that "labor reform must be included with temperance reform."

Some excellent people, to whom Miss Willard can give pointers on any of the great questions of the day, hold up their hands and warn her to keep within the temperance sphere. They forget that the temperance sphere is a big one, and that it grows bigger every year. They forget that the temperance question ramifies itself necessarily into the labor question, the question of home protection, the suffrage question, the question of the preservation of our liberties, of our schools, of our Churches, of the Government itself. Miss Willard has made a life-long study of the temperance question, and we advise those who feel themselves large enough to "call her down" to study the problem very closely themselves.

AN example has been set by some of our churches which we trust will be followed by all. When the emergency was upon us, and we could collect only a small portion of the amount due us, we urged the churches to come to the rescue with new subscribers. Calvary of San Francisco was first to respond with one hundred dollars cash for one hundred new subscribers. The First Church, Oakland, through its pastor, Dr. Coyle, pledged one hundred new subscriptions. We also have assurances from Dr. Chichester of Los Angeles, and Dr. Brown of Portland, that a similar amount will be forthcoming from their members. Among other churches that have responded are Brooklyn, Oakland; Chico, California; Alhambra, California; Calvary, Portland.

ONE of the great problems looming up in Russia is the future of the Jews in that empire. Thirty years ago there were four million of them and eighty million Russians. Now there are twelve million Jews and one hundred and ten million Russians. While the Russians have increased about thirty per cent in thirty years the Jews have increased three hundred per cent or ten times as fast. Moreover, in education, wealth and social position the Jews have made even more rapid growth than in numbers. Almost the entire press of Russia, the banking business with all its ramifications, the great industrial and commercial enterprise of the empire are today controlled by Hebrews. This rising tide of Judaism is what caused the late Emperor Alexander to expel many Jews from Russia. It is doubtful if the present Emperor will follow in the foot steps of his father, and so the solution of this burning question for Russia is still in the air.

ONE of the best illustrations we have ever heard was used by an Oakland pastor last Sabbath morning. His text was: "A refuge from the storm." His first point was: "The Lord is our refuge from the storm of divine justice."—The pastor told of his boyhood days in the Eastern States, and of the storms that were accompanied by such flashes of lightning. Just after these storms the lightning-rod men used to come around and put up lightning-rods on houses and barns. In his boyish innocency he supposed these rods were put up to keep off the lightning, and in that way protect the buildings. But years afterwards he learned that they were put there to attract the

lightning to themselves. Instead of repelling they attracted and gathered into themselves those terrible flashes that otherwise might destroy both property and life. And here he found an illustration of the way in which Christ protects his people. "The soul that sinneth it shall die" flashes out from Sinai. "All have sinned and come short of the glory of God." Every man a sinner, and death to every sinner is all that the lightning flashes of Sinai reveal to men. Christ saves the soul, not by warding off or turning aside these death-dealing flashes of lightning from Sinai, but by attracting them to himself; by gathering them into himself. In this way, and in this way alone he is our refuge from the storm.

WE understand that the *Endeavor* is to be enlarged into a sixteen-page paper, and Rev. Barton W. Perry will have charge of the editorial columns. Among those on the editorial staff, we notice the name of Rev. F. B. Pullan, pastor of the Third Congregational Church. For three years we had the pleasure of holding down the first base in a Beloit College nine of which genial Fred Pullan was the catcher. We wouldn't tell it back East, but out here it will be a pleasant item of news to know that the only time our Fred was ever known to study was between the baseball ground and the recitation room, while the last bell was ringing, and at the same time he was running and pulling on his coat. But he graduated with honors, and has since become a very prince of preachers and so we forgive him.

HOW terrible was the death of Rev. H. S. Harrison, the editor and proprietor of the *Advance*! He had reached La Grange, his suburban home fifteen miles from Chicago just after dusk. He started to cross a track when a lightning express struck him, and in the twinkling of an eye he was in eternity. He was only forty-five years of age, in perfect health, and with a brilliant future apparently before him.

THE publication of Dr. Dix's sermon last week was requested by somebody else and not by Dr. Chichester as stated. Two sermons were sent in with a request for publication. In some way the two sermons were exchanged and hence the error. We mention this in justice to Dr. Chichester, who, by the way, has been very ill, but is now convalescing.

Church News.

CALIFORNIA.

SAN FRANCISCO.—At the meeting of the Ministerial Union on Monday morning the plan for providing a free ward for incurable children in one of the hospitals was heartily endorsed. Rev. H. A. Ketchum, D.D. and Rev. W. H. Landon, D.D., were appointed a committee to prepare an address of welcome to General Booth of the Salvation Army, and present it to him on his arrival in the city. John A. Merrill read an excellent and very interesting paper on "Shall Woman Vote?" He took strong ground in favor of woman suffrage. He thought that the ballot would be as safe in the hands of women as in those of the army of tramps, ignorant foreigners and whites and negroes who are now allowed to vote. His review of the progress made during the last few decades in the enfranchisement of women was very interesting indeed, as well as highly suggestive. He took up ten of the principal stereotyped objections urged against woman suffrage, and disposed of them one by one, in an effective and very satisfactory manner.

Next Monday Rev. Joseph E. Scott will read a paper on "Is Socialism Practicable?"

TRINITY, SAN FRANCISCO, Rev. J. Cumming Smith, Pastor.—Sacrament bi-monthly. December 2d, received six new members. The pastor has just closed a series of sermons on "Heaven," showing the immeasurable superiority of the scriptural conception of Heaven over most of the popular and some of the theological conceptions. The pastor has added a new mission school to the care of the church, and the young people are zealous in volunteering their services. J. H. Hobson, the Synodical Sunday school missionary, has shown remarkable tact and energy in this work.

SAN FRANCISCO.—Rev. O. C. Weller made a pleasant call on Saturday last. He is on his way to Los Angeles where he expects to spend the winter with his family.

SAN FRANCISCO—Howard.—The Sacrament of the Lord's Supper was administered last Sabbath in the Howard Presbyterian Church, Rev. F. R. Farrand, pastor. Twelve new members were welcomed to the communion of the Church. In the last few weeks the congregation in attendance at both the morning and evening services have about doubled in size, and the outlook

for a steady growth is most encouraging.

ALAMEDA.—In the Alameda Church, on last Sunday, December 9th, there were added three on confession and seven by letter, and the interest was shown by the fact that in spite of the storm the communion was well attended. In the early evening the lecture room was crowded by Christian Endeavorers to hear a talk by Rev. F. E. Wolf, a returned missionary from Alaska.

OAKLAND.—Dr. Chapman has resumed his lectures in Central Oakland. These lectures, or more properly earnest talks, have been largely attended by Christians of all denominations. His theme has been the "Office and work of the Holy Spirit. One evening last week the doctor read a paper before the Presbyterian Alliance of Los Angeles in the First Presbyterian Church, on "The Needs of Presbyterianism in California.

OAKLAND.—Centennial.—Rev. Wm. Rader, of the First Congregational Church, preached Sabbath morning, the 2nd inst, and in the evening Mr. Noel Jacks, the new secretary of the Y.M.C.A. took charge of the services. The acting pastor, Rev. Dr. Chapman, was absent in Southern California.

BERKELEY.—Thirteen were added to membership of the First Presbyterian Church at the communion service, December 2nd. The pastor has been assisted in a series of special services, with great acceptance, by Mr. Harry Hillard, a member of the Church, and an alumnus of Princeton College. Mr. Hillard's expositions of Scripture have been exceedingly interesting and instructive. The special services are still continued.

INGLEWOOD, CAL.—At our quarterly communion, December 2nd, we had five additions, two by letter and three on confession, these latter from the Christian Endeavor Society, which now numbers thirty-three members, and celebrated its first anniversary on Sabbath evening, November 25th, by a special program. Dr. Price, of Los Angeles, president of our district convention, giving the main address. Our Junior society now numbers nineteen members. We are contributing systematically to Home and Foreign Missions.

A. J. COMPTON, Pastor.

NORDHOFF.—Rev. Richmond Logan of Santa Paula exchanged pulpits with Rev. James M. Crawford of this place, on Sunday, November 25th. Both these gentlemen are doing great good in their respective fields of labor.

CUCAMONGA.—The good people of the Cucamonga church remembered not only their venerable pastor, Rev. Dr. Marks, on Thanksgiving day, but also a brother minister who is making a sojourn in the congregation on account of ill health. Like people, like priest. Yours very truly, A SUBSCRIBER.

LAKEPORT.—The church at Lakeport on November 25th received five persons on confession of faith.

MONTEREY.—Rev. A. J. Bell, the evangelist, has done a good work here. He is a pleasant speaker, drawing good audiences. The meetings were continued until Friday, December 7th. There seems to be much spiritual awakening. The church will receive new accessions, and will be greatly strengthened.

LIVERMORE.—December 9th was the time set for the opening service in the Presbyterian Church. Rev. J. C. Smith of Trinity Church, San Francisco, was to preach the sermon. Rev. J. S. Gillfillan, the pastor, has great reason to take fresh courage and work even more effectively in his field of labor.

SAN JOSE.—Rev. John R. Paxton, D.D., of New York, is visiting his old-time friend, Dr. Dinsmore. His son and daughter accompany him. They will visit Hotel Del Monte for a time.

VENTURA.—Mr. D. E. Collins of the First Presbyterian Church of Oakland, President of the Y. M. C. A., addressed the young people of the town at the Presbyterian Church, Sunday evening, November 25th.

IONE.—Rev. R. Rogers of New York, will occupy this pulpit for the present. He preached his first sermon in this place December 2d.

FRESNO.—A successful bazaar was held on Friday and Saturday evenings, December 7th and 8th. Rev. Mr. Anderson of Toronto, Canada, preached last Sabbath.

UKIAH.—Rev. G. W. Phelps is doing excellent work. He has the sympathy of the entire community on account of the critical illness of his wife. It is hoped that she may be spared for many years of service.

SANTA ANA, CAL.—This town has just been blessed with the Y. P. S. C. E. Southern District Convention. It was without question the best the Association has ever held in its history of some four years. The audiences were large and many hundreds were turned away from the evening meetings for want of more room, the auditorium seating only about 1800. The most distinguishing

features of the program were the addresses by Rev. E. S. Chapman, D.D., of Oakland. It is the universal verdict that their equal has never been heard in Southern California. "The World's Bible" and "Anointing for Service" will never be forgotten by those who heard them. The doctor will always find a warm place in the hearts of the people of Santa Ana. AUDITOR.

REDLANDS.—The Orange Blossoms Mission Band is the pretty name of a society of young people in the Presbyterian Church. They are a great help to the pastor.

RIVERSIDE.—Miss M. L. Berry of San Francisco gave an excellent address at Calvary Church, Wednesday evening, December 5th. It was the first of a series of six lectures to be given by the missionary extension course of the United Society of Christian Endeavor.

MERCED.—Dr. J. E. Wheeler has received a unanimous request from the First Presbyterian Church, to remain another year. The local papers speak in the highest terms of Dr. Wheeler's work and influence in the community. It is hoped that he will remain.

SANTA PAULA.—A short time ago about seventy-five, old and young, of the congregation made a friendly visit to the residence of the pastor, Rev. R. Logan. A very pleasant evening was enjoyed. A cordial address was read by Mr. Addison Lysle, accompanied by a little basket containing about sixty dollars. The pastor goes north for a few weeks rest and change.

VENTURA.—Good audiences greet an earnest pastor every Sabbath. The good work progresses favorably under Rev. Mr. Mills. A new church is becoming a desideratum with our Ventura brethren.

FILLMORE.—Bro. Johnson is one of our hardest workers and best preachers. Fruits of his arduous labors in Fillmore, Springville, Somis and other parts of his field are constantly appearing in increased membership and activity.

NORDHOFF.—This very important field is held by Rev. J. M. Crawford, late of Ventura. Under his able ministrations the church is growing steadily. Prof. Thatcher and his pupils are attendants at this church. Pastor and people are united and working together for the kingdom.

HUENEME.—This church has lately called the Rev. Mr. Van Pelt. It is now self-supporting and we may expect to hear good reports from the little city by

the sea. The good people are overhauling the parsonage and building an addition. They propose to have everything snug for winter.

SANTA MONICA.—The sacrament of the Lord's Supper was recently administered in this church by the stated supply, the Rev. Wm. R. Henderson, D.D. Six new members, two of whom were on profession, were received. The church is making encouraging progress.

Rev. Geo. H. Bigelow, a recent graduate of Princeton college and seminary, preached last Sabbath in Gridley. He will occupy the pulpit several Sabbaths. We hope he may become a permanent resident of the coast. His home is in San Francisco.

INGLEWOOD.—November 25th was the first anniversary of the organization of the Y. P. S. C. E. We had special program for the evening—music, readings, history of society, etc. We organized with thirteen members; now have thirty-one. Dr. Price, president of Southern California district of Christian Endeavor, gave us a very interesting address; also Mr. R. D. List. We feel much encouraged over the past year, and hope for better things in the future. December 2d was communion; five new members were added to our church, two by certificate and three by examination. One year ago Dr. A. J. Compton was called here; our membership has more than doubled. The Doctor and his good wife have done a good work, and have endeared themselves to the people of this church.

OREGON.

DALLAS.—By order of the Presbytery, the pulpit of the Umatilla Indian Presbyterian Church on the reservation has been declared vacant.

ASTORIA.—Rev. and Mrs. V. F. Partch who were under appointment by the Presbyterian Board for Ningpo, China, have been prevented by the war from going to their post. They have entered the Chinese work in this place, and will remain until they are able to return to China, where they have labored for four years.

CALVARY PRESBYTERIAN CHURCH, PORTLAND.—In the giving of her young people to missionary work, Calvary Presbyterian Church of Portland, is certainly the banner church of the Coast. Within a little more than two years three have dedicated themselves to this work—Miss Strong who went to Corea, Dr. Allen who has recently arrived in India, and now the third, Miss Laura Preston, has offered herself, and is to be

sent to the Mountain Whites of the South. That "elect lady," Mrs. W. S. Ladd, has promised to meet the expense of her support. Miss Preston was born on missionary soil, her father being one of our missionaries in China, and she would have been glad to go there if the way had been open. She is the State Superintendent of Junior Endeavor work in Oregon, and a gifted and consecrated young woman, and will be much missed here. Mr. Frank Jackson, one of Calvary young men, has just gone to Oakland, Cal., as Assistant Secretary of the Y. M. C. A. Mr. John Mackie and Mr. Robert Leisk were unanimously re-elected Superintendent and Assistant Superintendent of the Sunday School, which has prospered under their past care.

PORTLAND, ST. JOHN'S.—November 18th was the tenth anniversary of the organization of St. John's Church, and on that day the pastor gave an outline of the work from its beginning. The Church has had two pastors, the Rev. R. J. Laughlin, who began the work in North Portland, which led to the organization of the Church, and who was soon laid aside by failing health; and the present incumbent, Rev. V. Milligan, who came to the work September 1, 1887. The Church was organized with twenty-eight members, only twelve of whom are now with us. There have been received into the Church in all two hundred and forty-nine members, just one less than an average of twenty-five for each year. But the population has been so unsettled, that only one hundred and sixteen names are now on the roll. The Church is thoroughly organized and doing good work in every department of effort. The present hard times have laid heavy burdens on both pastor and people, but they have been cheerfully borne, and all are confident for the future. December 2nd the Sacrament of the Lord's Supper was administered by the pastor, when seven new members were welcomed to the Communion of the Church. In the seven years of the present pastorate, no quarter has passed without some accessions to the membership.

PORTLAND, WESTMINSTER.—The formal opening of this Church just completed which occurred on Sabbath afternoon, November 4th, marks another forward step in Portland Presbyterianism. The mission out of which Westminster grew was organized October 6, 1889, by the Rev. W. O. Forbes, and was put in charge of the Church to which he then ministered and maintain-

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ed as a mission of that Church until April 1892, when preliminary steps were taken for the organization of a Church which was consummated in October of the same year with 46 charter members, nearly half coming from the First Church. The Rev. W. P. Miller of West Bay City, Michigan, who had just arrived was installed pastor at once and began at once to take steps for the erection of a building. It was a hard task coming as it did in the midst of the panic, but the Lord led the way raising up friends of the enterprise until now the congregation worships in one of the costliest and most convenient of Churches, the whole costing \$7,000 exclusive of lots valued at half that amount. The auditorium is 44 by 44, and is beautifully finished in native woods with seats arranged in circular form. The pulpit and desk are made of paneled wood. Over the pulpit is the organ loft and choir gallery, and the room is arranged for a circular gallery when needed. By hanging doors, this room opens into the chapel below and the Sunday school room above, while off from these is a cozy study above and a parlor below. The basement is completed for furnace and the whole is lighted by electricity. The following order of service was observed, the dedicatory hymn being composed for the occasion by the Rev. J. V. Milligan:

PROGRAM—Sunday Afternoon.

1. Voluntary
2. Doxology and Invocation.
3. Anthem, "I will Praise Thee, O Lord," T. M. Towne.
4. Scripture, The Rev. J. V. Milligan.
5. Hymn, *Rev. J. V. Milligan*.
6. Prayer, The Rev. J. R. Wilson, D. D.
7. Address—Westminster and Its Beginning, The Rev. W. O. Forbes.
8. Address—Westminster and the Alliance, The Rev. John Morrison.
9. Solo, "Fear Not Ye, O Israel," *Buck*, Miss Lou Parker.
10. Address—Westminster and Its Friends, The Rev. Thos Boyd, D. D.
11. Anthem, "Mighty Jehovah," *Bellini*.
12. Prayer.
13. Benediction.

At the close \$500 were subscribed to meet obligations due, and the following Sabbath twenty-six persons were received into membership at the communion service making a membership now of 102. Mr. Miller, the pastor, is a talented young preacher with eight years experience and ranks high among the clergy of the city. The following is the dedicatory hymn, dedicated to Westminster church, by the Rev. J. V. Milligan, pastor St. John's Church, Portland:

Except the Lord our work doth own
In vain we toil endure,
But He our labor now doth crown,
The blessing is secure.

The house is built, the Lord be praised;
Behold the work complete,
Here in this house which we have raised
We worship at His feet.

Dwell in this place, O Lord of hosts!
And make Thy presence known,
That here Thy people by Thy grace
May worship toward Thy throne.

Be this the very gate of heaven
To souls with sin oppressed,
And comfort to the sad be given,
And to the weary rest.

O Lord! We give Thee praise this day
For what Thy love hath done.
Help us in all our earthly way
To glorify Thy Son.

WASHINGTON.

SPOKANE.—Rev. T. M. Gunn, Synodical Missionary of Washington, is visiting the various Churches of Spokane Presbytery. He reports the general condition of the Churches as good, with comparatively few financial setbacks. Dr. Gunn has recently removed from Walla Walla to Tacoma. He is doing an excellent work for Washington. Rev. C. J. Godsmen has removed from Fairfield to Rathdrum, Idaho.

ILWACO.—Rev. Alex. Mackay of this place has left for California. His place is supplied by Rev. Wm. Cobleigh who comes to us from Rathdrum, Idaho. Our new minister has just entered upon his work.

UTAH.

The Presbyterian Church in Utah has 37 Sunday Schools with 2,398 scholars enrolled. Out of these schools 63 have been admitted to Church membership. \$728.94 were raised last year.

SALT LAKE.—On Thanksgiving Day the First Presbyterian Church was beautifully decorated with ripened grain and chrysanthemums, for the Union Service. Rev. R. G. McNiece read the Thanksgiving proclamation; Rev. Clarence T. Brown preached a practical sermon and referred to many incidents of history and national experiences, showing the dangers our country is subject to and pointing out a remedy.

For General Church News see page 19.

READ THE MINUTES.

BY REV. HENRY C. THOMSON.

The Minutes of the Synod are sent to all the ministers and elders; those of the General Assembly to the ministers only. In these days the mails are crowded with all kinds of publications, advertisements and sample copies, all of which few are able to carefully examine, and no one thinks of trying to read. They are cast into the waste basket, with a few exceptions that are laid by

for further reference, and even these are seldom disturbed, until finally they accumulate so they also must be destroyed. It is to be feared the Minutes fare no better, but they deserve a nobler fate. Read them. They are the products of some of the best pens in our Church. In them you will find some choice literature, some snatches of poetry, some fine metaphors and many good illustrations. Read them. They have no advocate to plead their cause and urge their claims, but they will speak for themselves if you will only read them. Read them, and put yourself *en rapport* with all the operations of our Church, and be abreast of the times. You will make some discoveries in them.

You will find there our Church Calendar. It is a short one, but yet we have one, and a good one. The Saint's days there noted have new names; "Children's Day," "Prayer for Colleges," "Week of Prayer," "Prayer for Foreign Missions," "Temperance Day," etc., but they are enshrined in the affections of our Church.

As you read, your heart will often burn, the unbidden tear will start, zeal will be kindled, and you will learn just where to spend your strength to the greatest advantage. Read them, and the results will be manifest. The ladies that present their Board's work before Synod, will not then have to say: "We suppose you have read the report of our work," with a twinkle in the eye that means they are morally certain you have never seen it. Read them, and somehow your Church will find out about these things, and helping hands and willing hearts will respond on every side. There will be new life infused into all of our great enterprises; new energy put forth in all departments, and our great meetings will be full of joy and gladness.

Why should more be said? Read the minutes!

MARRIED.

WOORUFF—SYMONS—In North Temescal, Cal., Nov. 6, 1894, by Rev. James Curry, Mr. H. H. Wooruff and Miss Mary H. Symons, both of North Temescal, Cal.

HARLOW—BOWIE—In Oakland, Cal., Nov. 29, 1894, by Rev. James Curry, Wilbur Burton Harlow of North Temescal, Cal., and Miss Mable Stewart Bowie of Oakland, Cal.

MILLER—WICKERSHAM—On Nov. 28, 1894, at the home of the bride's parents by Rev. S. J. Hedges, David Miller and Miss Anna Wickersham, all of Waitsburg, Washington.

There never was the time when there were so many poor who needed the beatitudes of Christ.

Contributed Articles.

THE FAITH A SACRED TRUST.

BY THE REV. MORGAN DIX, D.D., D.C.L.

(Continued from last week.)

Now this is the creation of a trust. And a trust of any kind is a serious thing. Violation of a trust is a crime punishable by law. In the case of financial trusts, there are checks on the trustee, so that in case of his delinquency, the *cestui que trust* may be protected. Bondsmen are required who become liable if the trustee proves a defaulter. There can be no such process in trusts spiritual; these trusts, however, are no less solemn, and the obligation is the same. The only thing on which we can fall back in that case is the character of the man whom the Church has trusted; his righteousness, his conscience, his honor. There is nothing else; and this ought to suffice, and in a healthy state of public and individual opinion this does suffice. But opinion is not always sound. The moral atmosphere sometimes becomes charged with germs of disease; clouds of sophistry hide the path of right; eyes become dim; the just relations of things are lost; and then the situation becomes alarming. When the man whom I trusted with my property, my interests, or my powers in full confidence in his integrity, announces his intention to do what he pleases with what was committed to him, to convert securities without my leave, to spend them as he feels inclined, to misrepresent my views and motives, though my agent, and yet insists meanwhile that I shall find no fault, nor censure his proceedings, nor call him to account, nor reflect upon his conduct from the standpoint of justice, morality and honor, I seem to have reached a point at which matters are becoming very grave indeed; a point at which my ruin is near if no redress can be had. Is it not something like this which now threatens us in the region of ecclesiastical trusts?

It seems to me that this is a subject which should seriously occupy the thoughts of you who matriculate today. Next to that of your personal sanctification for the sacred work, to which you wish to dedicate your lives, what subject transcends it in urgency? The time will come, if God spares your lives, when you will be coming up to the Bishop for ordination. You will then be called on to subscribe to certain engagements, and then, in the presence of the congregation, and before the altar,

you will have to promise and vow a certain thing to God. Suppose that I was to come forward, at that solemn moment and accuse a man of dishonesty and mental reservations, and concealment of a matter of vital importance to the Church, would it not sound like a cruel thing to do? To cast such a slur on an ingenuous youth at the most thrilling hour of his life? But what if this youth were then and there saying to himself: "I do not believe the Creed; I do not believe that Jesus Christ was born of a virgin; I do not believe that the body which was laid in the sepulchre ever came out of it; I have my own views on those points, and they are contrary to the accepted belief of the Church. I think that Jesus Christ was born in the natural order of things, not of a virgin, but of a young married woman; and I think that the body which died on the cross turned to dust in the grave. These are my private views. I know of course, that they are directly contradictory to the constant faith of the Church; but I do not care, and I claim that I have a right to be admitted to the ministry, although I do not hold and cannot teach her Creed in its simple sense; and with this in my mind, I promise, by the help of the Lord, that I will so minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and as this Church hath received the same, and will so teach the people committed to my care and charge?" I may be wrong, but it seems to me that no more strange instance of moral or intellectual complication can be imagined than this. It is a wonder how a man can wade through such perplexities; a wonder how he can seek an office in which he will be compelled to be playing a double part, using words which he does not believe to be true, praying prayers which are lies if his notions are correct. Who more unfortunate than the youth who, in such a state of confusion and imbecility, asks admission to the ministry of this Church? And what of the examining chaplains, the Standing Committees, and the bishops—if such there be—who would take down the bars and let such double-minded persons into the ranks of an order of which simplicity and sincerity are the salt, and which shall be tried as silver is tried, when He cometh to purify the sons of Levi!

Believe me, they are neither fanatics nor alarmists, who speak in cautionary way of the things to which I now call your attention; but the men impressed by a very strange sign of the time, and awake to the danger which it portends.

That the sincerity and simplicity of her ministry is a matter of life and death to the Church is very clear; that it is also a matter of life and death to the men themselves, is not less certain. For what must be the effect upon a man, of standing before the public as the mouth-piece of a system of doctrine, and yet repudiating it; of habitually repeating formulas to which he does not assent; of saying, in the desk and at the altar, "I believe," and in his own heart, "I do not believe"? And what must be the effect upon the people, if aware of the duplicity of their spiritual guides? Why should *they* keep vows, if their pastors do not? The vow of baptism, the vow of marriage, *what* vow is sacred then? The clergy, lost in reverie, do not think of this. One of the most striking words uttered at a recent General Convention was spoken by an eminent lay deputy from this diocese. A debate was proceeding on the subject of the Nicene Creed; and some of the clergy had openly avowed the resolve never to use it, never to repeat it, because of the Filioque; nay, they declared it in its present form to be false, and not a Catholic symbol; when the person to whom I refer arose, and said: "I wonder whether the reverend clergy are aware of the astonishment with which we laymen are listening to them as they discard and flout a creed printed in the Prayer-Book, and declared in the Eighth Article to be in perfect accord with Holy Scripture, and therefore thoroughly to be received and believed?" That was the point. That men in Holy Orders should be repudiating the symbols of the Church; that excited the amazement of the laity; that is the thing which must destroy confidence in the teacher as a teacher. I think that if somebody does not cry a halt, and stop this reckless movement, the surprise of the laity will increase and grow until they demand protection in their right to have themselves and their children taught what the Church teaches; and that they will feel that the foundation of morality is undermined, when the sworn servant of the Church preaches his own views, and lets the doctrine of the Church go.

My dear young brethren, regard this ministry as a trust; a trust much more sacred than that of money, goods, or anything in the secular sphere. If you cannot undertake that office with a whole and frank heart, I pray you, for Christ's sake, do not undertake it at all. And remember, moreover, that your trusteeship must remain the same, as the years pass on, even though, unhap-

pily, you should change. The language of the solemn vow is plain: "Always so to minister the doctrine as this Church hath received the same." It is a promise for this year, for next year, for all years to come; and none but the Church, to which you made that promise, can release you from it. You should be readers, students, thinkers; diligent in weighing the Scriptures; not to the end that you may make discoveries and improve on the old creed, but that you may wax riper and stronger in the ministry of your office; you should know all that is said against the faith; you should keep abreast with the intellectual progress of the age; but you should never forget that you are trustees, and that you cannot become original proprietors in that committed to your trust. And if, alas! the time should arrive when you have ceased to believe the doctrine as this Church hath received the same, and cannot teach what you promised to teach, you have no right to hold that trusteeship, and every day you retain it, your peril increases. The world is wide; action is free; men may think what they please, and do as they please; but not as officials with the responsibilities of office upon conscience and soul. He who has lost his faith in the Creed, and cannot, in conscience, teach the doctrine of the Church, will have no difficulty in finding some place outside the Church's precincts in which he can believe and preach whatever he prefers without hesitation, molestation, or reproach; but so long as he is an accredited minister of a particular body, having a fixed and clearly expressed creed, with a well understood meaning, he cannot innocently trifle with the responsibility which his office imposes, and will continue to impose, as long as he retains it. To quote once more from the Charge of the Bishop of New York, which I wish that every student in our Church would study thoroughly: "It is competent to any one in the ministry of the Church to ask from her councils an interpretation of her teaching. But, so long as that teaching remains so plainly what it is, one's liberty while in the ministry ends there. If any one among us thinks otherwise—if any class of men in Holy Orders shall ever be seen with one hand pulling down the very pillars of the temple, while with the other they are seeking to grasp every honor, dignity and emolument which pertain to their office—and if the Church, whose servants they are, were to tolerate so monstrous an inconsistency, then the one and the other would equally deserve the scorn and contempt of all honorable men."

Once more I say without harshness, without severity, without personal reference, but most earnestly, to young men believed to be earnest, honest and sincere: The Church is not a school of philosophy. You are not in training here to become original thinkers, independent guides of popular movement, dabblers in the so-called sciences and arts of the fleeting hour, removers of the landmarks which the fathers set, quibblers and hair-splitters, inventors of ingenious evasions of the plain meaning of which no one doubts the purport; nor yet are you to be rough-shod riders over rubrics, mutilators of Prayer Book Offices, agents for the presentation of fancy and novel services on the public stage; but you are learning how to guard the truth as it is in Jesus Christ, how to preach the everlasting Gospel and commend it to general trust and love, how to maintain the power and glory of that kingdom which can never be destroyed; to practice the way of a holy life, to preach not yourselves, but Christ the Lord, and to sanctify the lives of all whom you can influence by word and example. Who can do these things except he be pure in heart, single in intention, steadfast in principle? So may God help you to be, and may each one, at the final day of account, be able to adopt and apply, with humble confidence, the words of the apostle: "For my rejoicing is this, the testimony of my conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world, and have done my work in His Church whose minister I was."

THE LATE DR. WILLIAM G. T. SHEDD.

BY PROF. THOMAS F. DAY.

Those who loved Dr. Shedd while living will feel like saying: "Know ye not that a prince and a great man is fallen today in Israel." The writer recalls with gratitude the hours spent in the lecture room of this eminent theologian who has just fallen asleep. The tribute here offered to his memory is prompted by sincere admiration and affection.

Dr. Shedd was endowed with superior intellectual powers, but his character as a Christian believer shone above the rigor of his logic and the charm of his literary style. Through the warp and woof of his theological system one could trace the threads of deep conviction and glowing faith. He was not demonstrative in his relations with the students,

but none could fail to be impressed with the genuineness of his Christian love.

His presence inspired confidence. Small of stature and slight of frame, his bearing was characterized by modesty and dignity. His manner while lecturing was calm and dispassionate, but a glow of enthusiasm suffused all his words. He stated his propositions with clearness, and enforced them with such amplitude of illustration and proof, and in language so perspicuous, that note-taking was a delight. He was never ruffled when objections to his views were raised by members of the class. He listened to objections courteously, answered them patiently, and then carefully restated the doctrine, guarding it against misconstruction, and pressed it to its logical conclusions with masterly vigor and incisiveness.

Dr. Shedd was a master of the art of expression. His writings are models of literary composition. His style is a rare combination of purity, simplicity, grace and strength. His pen had the cunning of a sculptor's chisel. Every paragraph stands out with statue-like finish. He is never obscure even when writing on the most recondite theme. He illuminates whatever he seeks to expound.

This lucid and forceful style was put to noblest service in the exposition of Christian doctrine. Theology was his chosen field. At the age of twenty-five he delivered an address before the Literary Societies of the University of Vermont on "The Method and Influence of Theological Studies." His theological position was early taken. He followed consistently the path chosen in the freshness of his first investigations. He gloried in the system of doctrine whose lines he traced from their Pauline source down through Augustine, Calvin, Charnock, Howe and Owen. His admiration of Calvin was profound. His own mind moved with sympathetic freedom in the same plane of thought which the great Genevan traversed. John Howe was another favorite. His lectures contain frequent references to the works of this great Puritan divine. He once made the remark that if he could have but one book besides the Bible for consolation in the dying hour, he would choose Howe's treatise on "The Blessedness of the Righteous."

Some there are who say that Dr. Shedd tarried so long with the seventeenth century divines that he failed to note the progress of theological science in modern times. It is true that he loved the company of the old divines, and gave them the first place in his studies. For he believed that the present age can no more dispense with the doctrines enunciated by these masters in theology than the earth can dispense with solar influences. He was convinced that Calvinism contained the best possible statement of the ultimate truth, and in the strength of this conviction he labored and taught until his days were ended

We believe that he was not mistaken. Dr. Shedd has linked his name indissolubly with the system of the doctrine that will command the assent of the future as surely as it has shaped the profoundest thinking of the past.

But Dr. Shedd did not turn his back upon his own age. He was not unobservant of modern tendencies in the theological world. He read widely in current literature. Some of his strictures upon popular literary idols are among the finest specimens of criticism. He was acquainted with the latest phases of scientific thought. If he gave scant welcome to the newer theories, it was because he failed to recognize the possibility of adjusting them to the truths which he considered most vital and enduring.

He was strongly conservative by nature. But he was no mere traditionalist. His thinking was as independent as orthodox. His courage was superb. He possessed the spirit of Athanasius. If he believed a thing to be true, he affirmed it *contra mundum*. He held theology to be theocentric. He was a pronounced realist. His favorite argument for the divine existence was the ontological argument. He delighted in the metaphysical aspects of theology. But his chief joy was to expound the great doctrines of sin and grace. He reveled in the doctrine of vicarious atonement. He dwelt long upon it in his treatment of it, he magnified both law and grace, both the mercy and the justice of God.

He was remarkably free from the pride of opinion. He was dogmatic, but in a lawful and noble sense. Truth dominated him. In his mind truth and dogma were one. He manifested no anxiety respecting the triumph of his views. He had confidence in their inherent power to convince the judgment and persuade the will. In this quietness and confidence was his strength.

He was a man to revere and love, a princely theologian, an author of ideal merit, a knightly defender of the faith, a humble, gracious Christian, whose memory will be a life-long benediction to hundreds of students who sat under his teaching and felt the influence of his quiet spirit and inspiring personality.

STUDENT VOLUNTEER MOVEMENT.

After making several unsuccessful attempts to secure assistance from the Volunteer headquarters in Chicago, in furthering the cause of Foreign Missions on the Pacific Coast and more thoroughly establish the Student Volunteer Movement in our Colleges and Seminaries, the volunteers in and around San Francisco have undertaken the work themselves and have recently perfected an organization called the Bay Association of Student Volunteers for Foreign Missions. Just what the association is and the work it will undertake to do can best be stated by giving the plan.

Article 1. Gives the name as above stated.

Article 2. Its object shall be to arouse,

maintain and promote the claims and needs of foreign missions and to strengthen the Student Volunteer Movement in the colleges and seminaries of the State.

Art. 3. The officers shall be a chairman, a secretary and a treasurer, chosen at the last meeting of each year. These three officers shall constitute an executive committee which shall arrange the programs of the meetings, carry on necessary correspondence and organize, so far as is possible, the Student Volunteer Movement in our colleges and carry on church visitation. The Executive Committee shall be held responsible for the conduct of the Association.

Art. 4. Meetings shall be held on the first Saturday of each month from September to April inclusive. The first election under this constitution shall take place at the regular meeting, Saturday, October 6, 1894.

Art. 5 This plan may be amended by a two-thirds vote of the members present at any of its meetings.

The representation at the various meetings will furnish an excellent illustration of one of the needs of organization, viz.: "scattered volunteers" and "random work." Princeton has been represented by one man, Harvard, one; Cornell College, Vt., 1; Cooper Medical, 4; Pacific Theological Seminary, 1; San Francisco Theological Seminary, 4. U. C., 1; Pomona, 1.

In addition to these fourteen, are eleven others who have not yet attended any of the meetings. Three of these are in the San Francisco Theological Seminary, and three in Cooper Medical College, making seven in each of these institutions. The officers for the ensuing year are: Chairman, E. O. Campbell, Cooper Medical College; Secretary, D. P. Barrows, Berkeley; Treasurer, Miss M. A. Fish, Cooper Medical College.

The association will spend five months in a study of China, the meetings being held in the San Francisco Y. M. C. A. building. The spread of the Volunteer Movement from that great meeting at Northfield, Mass., in 1886, is due to the fact that some of the volunteers believed if students in other colleges could have the facts presented as they had heard them, they would go too.

Men and women, influence and money are wanted to evangelize the world in this generation. Here are reasons assigned by the Bay Association Volunteers, for going.

"The death of an only sister led me out of my coldness, and having a brother on the field, I began to study foreign missions. The great need stirred me. I felt guilty. I prayed. I volunteered."

"Wilder and Speer opened my eyes during one of their tours. I could not get rest until I volunteered. I spent two or three nights in deciding, but have not had a miserable hour since. God has marvelously opened the way for me. My only regret is that I can not go for a year and a half yet."

"The need of the foreign field led me to say, 'God willing, I will go.' I hope to reach my field next year."

"My volunteering was from the study

of the fields. It became very clear to me that the greatest needs were there—that God was calling me there rather than to fields that were better supplied."

"I was under a missionary influence from boyhood. My father was a great admirer and warm friend of Judson. The question that finally led me to volunteer was, Where can I do the *most* good?"

"Being led by God, I visited Micronesia and saw there the great need of workers. On my way home I resolved to give myself to the foreign field."

"Six months after becoming a Christian, I gave myself to the ministry, and after comparing the home and foreign fields, I could not but give my heart to the foreign work."

"Three years ago I was placed in charge of the missionary work in my college. Became interested—studied the subject. One day the thought came to me, 'What must God think of his Church in not carrying out his last command?' Thinking of this led me to resolve to do my part and I volunteered."

"I became a volunteer by realizing that true happiness is only found by being near Christ. I was led to feel that being a Christian, I should seek to draw others into this same happiness I enjoyed."

"I always desired to be a missionary. When I joined the movement three years ago, it was a declaration to preach Christ in the dark world."

"Mr. Wilder led me to feel that I must be willing to go with my Master anywhere and everywhere, so I gave my name as a volunteer."

"My reason was this: For years I had borne in upon me the depressing effect, the overwhelming knowledge of the unequal distribution of the light of the gospel, and I shall be most happy on the foreign field." "I entered Princeton to study law, but had not been there long before I was led to accept Jesus Christ. When that experience came, it got very clear to me that there were plenty of lawyers and not many ministers, so I decided to be a minister. The next step was the coming of a Mr. Henry from China. The struggle came again, but I decided to prepare. Whenever the thought came to me that there were thousands and millions who had never heard the name of Jesus Christ, I could not but say, 'Here am I, Lord, send me.'"

"During the college conference in Berkeley, in February, 1892, Matt. Hillard and Layford set me to thinking. They echoed God's call for men in distinctively Christian callings, and the Holy Spirit pressed it home for me to go, where I was most needed. A year later, I gave myself for foreign missions. The way has been so wonderfully prepared since. I know it was God's own hand that led me."

The above testimonies will call to mind the five factors that make student volunteers, God working in each one, viz: Training, conventions and the influence of speakers, individual personal work, study, and lastly the distinct work of the Holy Spirit. E. O. CAMPBELL.

Sunday School.

LESSON FOR DECEMBER 23, 1894.
ISAIAH ix:2-7.

The Prince of Peace.--A Christmas Lesson.

BY WARREN H. LANDON, D. D.

Golden Text.—"Of the increase of his government and peace, there shall be no end."

Christmas is a joyful time—a time of giving and receiving gifts, a time of Christmas trees and happy gatherings in the home. This is not inappropriate. But in the midst of our Christmas festivities, we should not forget Him whose birth we celebrate. It is well to consider at this time a remarkable prophecy concerning his coming.

The passage assigned for our study is difficult of interpretation in some of its parts, though it is all clearly Messianic.

Exposition. (Vs. 2). *Have seen.* The prophet saw that which was to be as if it were already. This is characteristic of prophecy. The prophet sees future events as if they were now passing or were already accomplished. There are great contrasts in this verse. The shadow of death denotes dense darkness, deep gloom. Unto those thus situated there comes not simply a light, but a great light. This undoubtedly refers to Christ and his gospel of which Paul speaks as "the light of the glorious gospel of Christ." The difference between the world without Christ and the world with Christ is the difference between dense darkness and a great light.

(Vs. 3). This is difficult of interpretation as it stands. It is possible instead of "not" to translate "to it." It would then read "thou hast" rather than "thou hast not increased its joy." So the revised version reads, "Thou has multiplied the nation, thou hast increased their joy." And this joy is like the joy of harvest which is "the joy of realizing at last what had been long waited for." The time of harvest was one of great joyfulness with the ancient Israelites. It illustrates the joy that comes to the world with Christ.

"Joy to the world, the Lord is come."

(V. 5.) The translation of the revised version helps us to see more clearly the meaning of this verse. It is as follows: "For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." There will be no need of weapons of war for the approaching era is to be one of peace.

(V. 6.) Who is this Christ, whose birthday we call Christmas, whose name will be upon many lips this week? This prophecy tells us what he was to be, and his coming and work fulfilled the prophecy. *His name shall be called.* The name here indicates characteristics. In former times names stood for something. The angel who appeared to Joseph said, (Matt. i: 20-21) Thou shalt call his name Jesus, that is Saviour, for he shall save his people from their sins. *Wonderful* may well be his name. He was

wonderful in nature, in character, in speech, and in work. This verse says some wonderful things about him. He was "the mighty God" and yet he was a "child born." He was "the everlasting Father" and still he was a "son given." We have had some lessons this quarter which have proved to us that he was *the mighty God*. The miraculous draught of fishes showed his power over nature, his casting out demons showed his power over Satan, his healing of the paralyzed and the sick, his power over disease.

(V. 7.) This peaceful, beneficent rule is never to end. "For he must reign till he hath put all enemies under his feet." (I Cor. 15, 25.) *The zeal of the Lord of hosts will perform this.* Man has a great part in the extension of Christ's kingdom, but the Lord of hosts is superintending the work, and zealously, jealously aiding.

This passage suggests some thoughts that we may ponder with comfort and hopefulness at Christmas time.

1. Christ was a gift. *A Son is given.* This is a time of gifts. God had a gift for the world. "For God so loved the world that he gave his only begotten son." God's Christmas gift was the best he had.

2. Christ was a child. *A Child is born.* Luke tells us in his gospel (Chap. 2) the beautiful story of the Christ child born in Bethlehem. Christ came into this world as a child. He experienced the joys and pains of childhood. He tasted the varied experiences of humanity from childhood to manhood. He therefore knows how to sympathize with children, with the young, with us all. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2, 17.)

3. He was given *unto us.* The angel who announced his birth to the shepherds said (Luke ii: 11), "For *unto you* is born this day, in the city of David, a Saviour, which is Christ the Lord." He was born unto humanity, born unto us. We may therefore think of him as *our* Saviour.

4. He is a prince, *the Prince of Peace.* Saviour and friend of sinners, and yet he is a prince, a ruler unto whom is given all power in heaven and in earth.

5. His reign is one of peace. His work has brought peace to multitudes of souls. His teachings have led to peace among nations.

6. He is to reign forever. "Of the increase of his government and peace there shall be *no end*." This makes us hopeful at Christmas time. We are glad his peaceful reign is to continue while we live and after we are gone, till all the kingdoms of this world are become his.

Christian Endeavor.

BY F. S. BRUSH.

TOPIC FOR THE WEEK BEGINNING DEC. 23rd. ISAIAH ix:2-7.

Subject—Carry to others the Christmas joy.

DAILY READINGS.

M. The First Christmas (Luke ii: 8-20).
Tu. The Great Commission (Matt. xxviii: 16-20).
W. The Great Agent (Jno. xvi: 6-15).
Th. How beautiful the Message (Is. lii: 1-10).
F. How it is carried (Acts xiii: 1-4).
S. Christmas High-Tide (Is. ii: 1-4).

What a marvelous change has come over the world since that first Christmas at Bethlehem of Judea. The song of the angels, "Peace on earth, good will to man," has sounded forth to uncounted millions of human souls the message of God's dear Son, man's first and greatest Christmas gift. The world is far enough yet from any complete realization of those words of the angels, but we can see that the heaven has been working. A gentler spirit is abroad upon the earth. Slowly but surely human governments have begun to reflect this better and kindlier tone. The possession of the message is always the ground of duty for spreading it further among men. The first impulse of the awakened soul is to go and tell it to others.

Hence, the Christian Church has never been satisfied to stay at home and keep to itself the blessings of Messiah's reign. Indeed, such is the very nature of the Gospel, that in order to keep it we must ever be giving it to some one else. Religion was once defined as "that article which the more we sent abroad, the more we had at home." It is given to make the nations glad and to make them *all* glad. So the news has gone flying through the world, transforming lives and changing empires and creating new civilizations. Wherever it goes it is the same wonderful message of God making human hearts to rejoice with a joy unspeakable and full of glory.

To enjoy Christmas ourselves without any thought of those who have never heard of the Son of God is to make ourselves unworthy of the blessing and to drive the spirit of God from our hearts. Hundreds of millions of people will have no Christmas this year and never had any at any time. They sit in the shadow of death. Upon the infancy and childhood of such peoples there is none of the beautiful gladness that every where among Christian nations hangs over these memorial days. The majority of mankind are still in the shadows. The light of the Sun of Righteousness has dawned upon but a portion of the globe. To tell the old, old story and to ring it out upon the Christmas air is at once the most sacred duty and the highest privilege of mankind.

Have you found the heavenly light? Pass it on, pass it on!
Souls are groping in the night, Daylight gone, daylight gone!
Hold your lighted lamp on high. Be a star in some one's sky.
He may live who else would die. Pass it on, pass it on.

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* Meetings—Business, first Monday of each month, at 10 A. M.; prayer-meetings, second and fourth Fridays in each month, at 3:00 P. M. Friends cordially invited to all.

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* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

November is said to be a month given over to a "feast of fat things." This has certainly held true in the mission work this year.

The fair given by the girls in the Home proved no exception, and far exceeded the most sanguine expectation of the most hopeful. The girls under the direction of Miss Reynolds and others had been busy the whole month getting ready, but when the eventful Friday came, and the tasteful reception rooms were thrown open to the guests, the beauty of the scene burst upon the spectators like a glorious sunrise. The girls in their many colored suits, the Syrian room with its gorgeous embroideries and picturesque merchants, ready to shake out and exhibit their goods, formed a pretty foreground for the beautiful tea garden arranged in the inner room.

The entertainment held over from Friday morning until Saturday evening, realizing the handsome sum of two hundred and twenty-three dollars, all to be given to foreign missions through the Long Oke Society, kept up by the girls in the Home, except a few dollars invested in a reclining couch, given by the society to Miss Culbertson, "to help her get well easier," as they explained to the Board. The most remarkable thing about this most unique affair was the cosmopolitan audience, Orientals and Occidentals being about equally mingled.

The morning session of the December meeting was varied by an adjournment to the ministers meeting in an adjoining room, that all might listen to an explanation by the eloquent Rabbi Voorsanger of what the "Messianic Message" meant to the Hebrews. His earnest and impassioned words bore testimony of his entire sympathy with the subject, often

showing how thin the wall of partition seems between the two sects on many points.

At the close of the rabbi's address the ladies retired at once to take up their postponed duties, and the busy hours that followed only in part disposed of the pressing business of the day. In the school report we make a few notes on the Los Angeles school. Number of pupils enrolled, 12; number leaving school during the month—none. Average attendance, 11; six children have not been absent one day during the last three months; nine have not been absent for two months. Ten have been present every day this month. This to us seems a wonderful report.

In the afternoon a touching memorial service was held in memory of the little cripple who died in a hospital where she was taken for treatment.

The inimitable map talk given each month by Mrs. S. S. Palmer was on Syria, a most fitting subject for this Christmas month. The question was asked, why was not Jerusalem taken as the first mission station? It was the first established in Syria, but it was found impossible to support a church there, because of the immense army of beggars that live off the city, and work was transferred to Beyruit. Sixty years ago there was not a Protestant church in the whole Turkish Empire, now there are one hundred and fifty. Then not a school where the Bible was taught, now there are 3,000 with 45,000 pupils. Then not a single native Protestant Christian, now 40,000.

The Occidental Board has held twenty-seven all-day meetings during the past year.

MRS. L. A. KELLEY.

Her Pleasant Bluff.

"My dear," he said the other morning, "I think you were right when you told me last night there were burglars in the house."

"Why?" she asked, nervously.

"Because all the money that was in my pockets when I went to bed is gone."

"Well," she said, with an I-told-you-so-air, "if you had been brave, and got up and shot the wretch, you would have had your money this morning."

"Possibly, my dear, possibly," he said gingerly, "but I would have been a widower."

She laughed softly then, and gave half of it to him.—*Detroit Free Press.*

The easiest and best way to expand the chest is to have a good large heart in it. It saves the cost of gymnastics.—*Texas Siftings.*

Woman's North Pacific

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MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:30 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M.

Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, P. O. Box 1040.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

The following essay was read at the meeting of the Gospel Bells Missionary Society at Salem, Oregon. It was written by a little girl eleven years of age whose mother had familiarized herself with the facts found in our missionary magazines and then talked them over with her little daughter. Would that more mothers were interesting their children in the condition and needs of the world.

AFRICA.

Africa has been called the cradle of our earliest civilization, and it seems strange that the people, by forgetting God, can fall so low in ignorance and superstition.

We will say little of the geography of Africa, as we have learned something of this at school; of its many lakes, its high mountains, its large rivers; among them the wonderful Nile, which overflows yearly and enriches the soil. It was once the custom to sacrifice a beautiful girl all decked as a bride, who was placed in the Nile where she was swallowed up by the water, and, in this way, they gained favor with the gods for the next year's flood. We have also learned of Africa's variety of fruits, its diamonds and other precious stones, its ferocious animals, and its venomous serpents which are supposed by the natives, to have evil spirits. But we will now speak of the people where our missionaries are laboring. We will have time only to notice one tribe, which will give us an idea of many others as their language and customs are much alike.

The Fang tribe lives in the neighborhood of the equator; they are settled along the Ogowee river and still further north; they number about 4,000,000 people. Their complexion is lighter than those who live near the ocean. They are tall, strong, exceedingly high tempered, but easily pacified and disposed to laugh at everything whether funny or not. Their hair is kinky and bushy, but they braid it in long braids and mix white beads and iron rings among it. They also sometimes braid their beards and ornament them. Except when they associate much with the whites, they wear but little clothing, a breech cloth made of the soft inner bark of a tree and trimmed in tiger skin.

Their principal food is plantain, corn,

sweet potatoes, yams and in some places rice and many other things.

The men hunt and fish. If these are scarce they eat mice, snakes or human flesh, which they cook and all eat of, except the women. A man is considered important according to the number of wives he has, over which they often quarrel as a wife often runs away from her husband; then he wants back what he gave for her; if her people refuse and they catch them prisoners, then they eat them, but they are becoming ashamed of this custom.

They have what they call "palaver" houses where they settle their fusses, where the men meet and talk, something as they do here on the street corners, livery stables, or bar rooms.

They believe in God, called some queer name I am not able to pronounce, but they do not fear nor reverence him. They have Fetish worship. They think these fetishes protect them from evil, and have a fetish for almost every evil. A man keeps his father's skull in a bark bucket, and when they go to war or to marry another wife they cook a feast for their father's spirit and sprinkle the skull with redwood dust; they think that will gain the good will of their father's spirit while they are gone or marrying.

If the sun is eclipsed, they think it is exhaustion, and they shoot lighted sticks from their bows towards the sun to strengthen it.

It is very hard to preach to these people as they so often interrupt the speaker, some one calling out to the others "to hear what the man of God is saying," or scolding the women for interrupting the meeting, seemingly, to fondle their babes but really to see if it is afraid of the white man which, of course, it is, and then it screams and the men scold.

If the Missionary speaks of everlasting punishment, they laugh loudly, and say to one another, "that's for you," "that's for you"; or, if he mentions stealing or other vices, they glance or point at one another as much as to say, "You do these things; again, when he thinks he is getting them interested, he will find them staring at his hair, his shoes, or some part of his clothing.

They are very fond of music, and sing hymns written in their language and sung to the tunes of our hymns. They have some very queer musical instruments something like a drum or sound like them. One is made of a hollow tree, with a monkey skin stretched tightly over one end, and is beaten with the hands.

At some of the Missions, schools are doing well. Miss Nassau has a girls' school at Batanga of about fifty girls. Think what these fifty girls may do for the conversion of others after they are educated and become Christians! Two hundred and twenty-eight people were received to the churches of Gaboon and Corisco Missions on confession of their faith; other places have churches organized, and it seems enough to encourage us in lending our help to push forward the work, by our work, our contributions and our prayers.

Home Missions.

OUR LAND FOR CHRIST.

CALIFORNIA SYNODICAL OFFICERS:

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Miss G. H. de Fremery.
*Articles desired for this column should be sent to
Miss Lucia E. Adams, 124 Haight street, San Francisco

The Woman's Synodical Society of Home Missions held its Annual meeting in Immanuel Presbyterian Church, Los Angeles. The praise service was conducted by Miss E. D. Stowell of Pasadena. Mrs. Chapin led in prayer. Mrs. Stevenson then took the chair in the absence of the Recording Secretary, Miss Goodman of Los Angeles, was requested to take the minutes. Corresponding Secretary's report was read by Miss Fraser. It made mention of the fact that although the membership of the society was slightly diminished, the burdens were well carried. Box work had increased, implying that missionaries salaries are so small, as to necessitate help. Santa Rosa was the banner Church, as every woman there was engaged in some Church work. Treasurer's report gave total Contingent Fund \$83.90; expenditures \$76. Treasurer suggested a systematic method for Contingent Fund, that there was great need, and that each society should feel it a duty to give \$1.00. President's address then followed. "The Synod should stand in touch with the Synodical Society." For the first time in 18 years a debt hangs over the Woman's Executive Committee. Had each of the 500,000 women in the Presbyterian Church in our land paid 25 cents last year the debt might have been lifted. Instead of this but 20,000 paid. As a result of retrenchment the number of pupils in large schools must be reduced. No good teacher can be secured for \$150 a year. Six schools in New Mexico are closed. We must refuse appeals for new schools. Eighty-five churches have grown from school work. Miss Hill's assistant, brought up in a mission school, passed the best examination before Presbytery. The remaining debt is \$98,000, and \$400,000 are needed. Bring into the churches some of these women who do not care. Some schools must be rebuilt. There are 400,000 women in Presbyterian churches who give neither time, money nor prayers! There has been a slight decrease in gifts in California, but she has more organized Bands and Christian Endeavor Societies than any other State. In conclusion, the president urged that the Sunday Schools give toward our fund on the Sabbath preceding Thanksgiving Day. Report of delegates was next in order. The revision of the constitution followed. (Two new articles were added and changes made in two others, and one new by-law). Morning session closed with prayer by Mrs. Her-

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40 YEARS THE STANDARD.

riott of Los Angeles. In the afternoon Miss Boone of the Spanish school reported cause for encouragement.

Sixteen of the Spanish school girls entered singing and gave an exhibition in singing, recitations and questions from the Bible, which was very creditable. The following officers were elected for the ensuing year: President, Mrs. R. M. Stevenson; first Vice President, Mrs. Frederick Roberer of Riverside; second Vice Presidents are: Presidents of Presbyterian Societies; Recording Secretary, Miss Jennie Partridge; Corresponding Secretary, Mrs. W. S. Bartlett; Treasurer of Contingent Fund, Miss M. E. Chase; Secretary of Literature, Miss Grace de Fremery. Then followed the Question Drawer conducted by Mrs. Parks. The Young People's Hour opened with prayer by Mrs. Newell, and consecration hymn by Mrs. Parks. In the report of Secretary of Literature for Young People's Societies, the suggestion was made that each auxiliary send to the Secretary twenty-five cents a year for supplies. Miss Fraser, Secretary of Young People, then gave her report. There had been a gain from nine to fifty-three contributing societies, and a gain in Bands and Sunday Schools. The response for Miss Gibson had been hearty, also the Junior work for the Asheville Farm School. Devotional exercises conducted by Mrs. J. H. Stewart, who read from John x, and remarked, "Abide in me. Many know what abiding is. If Christ abide in us, we will have power. Take the motto, bring them hither to me." Let Christ work unhindered in our souls. Prayers were offered for more holiness, that we might have more power to influence others.

JENNE PARTRIDGE, Rec. Sec.

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Family Circle.

AT THAT TIME YE WERE WITHOUT CHRIST.

I could not do without THEE,
A Savior of the lost!
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood—must be
My only hope and comfort,
My glory and my plea.

I could not do without Him!
Jesus is more to me
Than all the richest, fairest gift
Of earth could ever be
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What he can be to you.

You need not do without Him,
For He is passing by;
He is waiting to be gracious,
Only waiting for your cry.
He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

Why will you do without him?
Is he not kind indeed?
Did He not DIE TO SAVE YOU?
Is he not all you need?
Do you not want a Savior?
Do you not want a friend?
One who will LOVE you faithfully
And LOVE you to the END!

Why will you do without him?
The word of God is true:
The world is passing to its doom,
And you are passing too.
It may be no tomorrow
Shall dawn; for you or me;
Why will you run the awful risk
Of all eternity?
Mrs. F. Whittaker, Belfast, Ireland.

WOULDN'T HAVE SAID IT.

One night in a crowded sleeping car a baby cried most piteously. At length a harsh voice called out from a neighboring berth:

"Won't that child's mother stop its noise, so that the people in this car can get some sleep?"

The baby ceased for a moment, and then a man's voice answered:

"The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet."

There was a sudden rush from the other berth, and a rough voice, broken and tender, said:

"I didn't understand, sir; I am so sorry; I wouldn't have said it for the world had I understood. Let me take the baby and you get some rest."

And up and down the car paced the

strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one back to its father, he again apologized in the same words: "I hope you will excuse what I said, I didn't understand how it was."

Ah, if only they *understood*, those dear Christian women! If they understood what it means to be a heathen woman in China, India, or Africa!

If they had any idea of the frightful sin and consequent suffering of five hundred millions of these sisters of ours; if they understood what it costs to give up home and parents, and children and health, to do this necessary work; if they dreamed of the agony of leaving lonely graves in those far off lands; if they knew how the unkind criticisms and indifference of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came, that he instituted and commanded this work, and taught us to pray, "Thy kingdom come," it would all seem so different!—*The Mission Gleaner.*

HELP FOR THE TROUBLED.

If people pelt you with hard words, read John xv.

If you are down with the blues, read Psalms xxvii.

If you feel lonesome and unprotected, read Psalms xci.

If there is a chilly sensation about the heart, read Rev. iii.

If you find yourself losing confidence in men, read 1 Cor. xiii.

If you don't know where to look for the month's rent, read Psalms xxxvii.

If you are getting discouraged about your work, read Psalms cxxii and Gal. vi: 7, 9.

If the stove-pipe has fallen down and the cook gone off in a pet, put up the pipe, wash your hands, and read James iii.—*Buffalo News.*

The Persian woman does not know the use of the knife and fork, or, if she does, scorns to make use of them. All her food is spread upon the floor, and eaten with the fingers, a practice which, in spite of numerous ablutions, still leaves the hands of the fair one a trifle greasy. She eats frequently, more for distraction than from hunger, and devours fruit, sweetmeats and pastry between meals, washing them down with copious draughts of sherbet. Altogether the fair Persian would seem to lead a particularly easy and aimless existence.—*Selected.*

THE HAPPIEST HEART.

Who drives the horses of the sun
Shall lord it but a day;
Better slowly the deed were done,
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet
And left to heaven the rest.

—*John Vance Cheney in Harper's for October.*

I saw in Kensington Garden a picture of Waterloo a good while after the battle had passed, and the grass had grown all over the field. There was a dismounted cannon, and a lamb had come up from the pasture and lay sleeping in the mouth of that cannon. So the artist had represented it—a most suggestive thing. Then I thought how the war between God and the soul had ended; and instead of the announcement, "The wages of sin is death," there came the words, "My peace I give unto thee;" and amidst the batteries of the law that had once quaked with the fiery hail of death, I beheld the Lamb of God which taketh away the sin of the world.—*Tal-mage.*

In the forty years during which Moses kept his father-in-law's flocks at the back-side of the desert, he may have been surprised to find he had no use for all the learning he had acquired during the first forty years of his life. He kept sheep, but when he found that this was what God had given him to do, he did it well, and was found at this humble work when God revealed himself to him. Perhaps he may have learned his meekness in these quiet years—learned to give up his own will to the Lord's. Then, too, he had leisure to meditate and to pray, like John the Baptist in the desert.—*Christian.*

Looking up suddenly, she beheld the bearded face of a man, with a gleaming knife between his teeth. Then she fainted. It was no wonder, for she had been carefully reared and had never seen anyone eat pie in that manner before.—*Indianapolis Journal.*

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Our Little Men and Women.

WHEN THE PREACHER CAME TO OUR HOUSE.

JAMES A. HALL.

When the preacher came to our house
Pa met him at the big road gate,
An' drove his buggy to the barn,
An' dinner time wuz awful late—

Caws ma had put a turkey up
To cook; but sur, that vary day
He flopped an' ky-ouked an' broke two slats,
An' 'nen got out an' runned away.

An' ma wuz mad at everything,
An' scholdded Sam an' George an' me,
An' killed Sam's hen 'at had the nest
Out yonder 'side the apple tree.

An' George an' me, we had to wait
Out thar behind the clover shed
Till they all et; an' George he cried
An' said he wisht 'at he wuz dead.

I wisht tha wern't no preachers now
A livin' hardly anywhere,
An' wisht tha'd get too sick to eat
W'never'n tha come to visit here.

—Pacific Christian.

HIRAM'S DOLL.

"Oh! oh!" cried Kitty, running into the barn. "O dear, I am so scared!"

Jack was making willow whistles, but he looked up.

"What's the matter?" he asked.

"Oh!" said Kitty again. "I was coming across the cornfield and there was a horrid man there and he tried to catch me."

"A man!" said Jack.

"O, yes. A great, horrid, ugly man, like a tramp, and all in rags."

"Don't you be scared, Kitty," said Jack, who was a brave little fellow. "Father and Hiram are over in the east meadow getting the hay, but I'm here, and I'll go and see what he wants."

Kitty begged him not to for fear the man might hurt him; but Jack said, stoutly:

"He may be after the chickens or the new calf, and I must look after things when father is not here. I'll take Towser."

He whistled to Towser and ran off to the cornfield. Kitty was afraid to stay alone, so she followed him, but at a safe distance. Baby Dick trotted at her heels. Just as they were getting under the fence they heard a ringing shout from Jack, who was in the middle of the field, and when they came in sight they found him shaking the arm of the "tramp."

"O Kit, you goose!" he cried. "It's

only the scare-crow Hiram made yesterday to keep the birds away from the corn."

"Why," said Baby Dick, he's noffin but a drate big dolly."

"Yes, that's what he is," said Jack. "He's Hiram's doll."

Hiram's doll stood in the field all summer and the children went often to see him.

And so, when things frighten you, if you can only be brave like little Jack and go right up and look at them, you will very often find they are only scare-crows.—*Our Little Ones.*

NABEL'S FIRST PEACH.

To a little stranger from the North,
Who was timid and shy of speech,
We gave—the first she had ever seen—
A ripe, beautiful, downy peach.

We caught one glimpse of her big blue eyes,
From her drooping lashes beneath,
As into the peach's curving side
Went her sharp, little milk-white teeth.

She spoke not a word till all was gone,
Then she cried in a joyous tone:
"I've eaten it, cloth and all, mamma,
Now, what shall I do with the bone?"

—Eleanor A. Hunter.

BOYS AND BOYS' WAYS.

"Watch that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding-house. Here it was that Phil and Ned saw Will taking a great deal of pains to find a good place.

First, he had noticed a large book full of pictures on the table. After looking at it for a few minutes, he had hunted out a large easy-chair and was tugging at it to get it to the table.

"There, he's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer it," said Phil.

"And—well, if I ever! If he isn't putting a foot-stool before it. I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her and said: "Come, mamma, I have a nice place for you."

He lead her to the chair and settled the stool to her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair

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At the

WORLD'S FAIR

Chicago, 1893.

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as his mother came near. "Mamma, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—*N. Y. Observer.*

FOR TIRED LITTLE FOLKS.

"Auntie, please tell me something nice to do. I'm tired of Sunday. It's too late to go out, and it's too early for the lamp, and the wrong time for everything."

"Well, let me see," said auntie.

"Can you tell me any one in the Bible whose name begins with A?" "Yes; Adam."

"I'll tell you a B," said auntie; "Benjamin. Now a C." "Cain." "Right," said aunt Sarah.

"Let me tell D," said Joe, hearing our talk; "Daniel." And so we went through the alphabet, and before we thought of it we were called for supper, the house was lighted and we had a fine time. Try it.

I LIKE MY WIFE TO
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Communications should be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

Many years ago, a little girl, who longed almost morbidly to be loved, and who was spending her strength and, in a measure, wasting her life in the effort to make people love her, was emancipated from cruel bondage by a single sentence in a book: "It is not so much what you do as what you are that makes people love you." That sentence marked a turning point in that young girl's life.

It takes many of us a long time and much sorrow to learn that it is not so much what we do as what we are that signifies in every relation. The founders of the Order of the King's Daughters recognized this fact when they took upon themselves that name and banded themselves together, not to do Christian work, but to seek a higher Christian character, a deeper spirituality, a closer likeness to Him in whose image they were made and whose children they were. That they shortly began to occupy themselves in various forms of Christian activity was what might have been expected, for life always manifests itself in activity. But the order of things is this : first life, then work ; and not, as too many people religiously disposed seem to think it, first works, and through them life.

Of course the life comes first, as we see very clearly when we come to look into the matter. And the more arduous the work laid upon us, the greater necessity for a life that becomes ever higher and deeper and more like Christ.

“I can do all things,” said Paul. Yes, indeed, for he had the secret of doing: “through Christ who strengtheneth me” is the secret. What can he not do to whom to live is Christ.—*Selected.*

A request has come for help from the Kings' Daughters. One who is interested in hospital work in San Francisco asks for a few necessary articles to aid in the work—"Florida water, bay rum, clean white cotton cloths, socks, stockings, anything in the way of cast off clothing, very small medicine bottles and jelly." These may be left at the Young Women's Christian Association, O'Farrel street, near Gough, San Francisco. What a chance for some circle

or some individual King's Daughter to
do great good, with very little trouble.

A class in grammar was reciting, and one of the younger boys was asked to compare "sick." He began thoughtfully, "Sick"—paused while his brain struggled with the problem—then finished triumphantly, "sick, worse, dead."

A CHANCE TO MAKE MONEY.

The times are hard, but there always seems to be opportunities for those who are willing to work. In the past month I have made \$175 above all expenses, selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complain where they can make over \$6 a day, right at home. I have not canvassed any, so anxious are people for Climax Dish Washers, that they send after them; any lady or gentleman can do as well as I am doing, for any one can sell what everyone wants to buy. I think we should inform each other through the newspapers of opportunities like this as there are many willing to work if they knew of an opening. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. After you have tried the business a week, publish the results for the benefit of others.

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For further particulars in relation to tickets, rates, sleeping-car accommodations, etc., apply to any B. & O. R. R. Agent, or I. S. Allen, A. G. P. A., Room No. 411, Grand Central Passenger Station, Chicago.

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Book Notes.

"Three Of Us, Barney Cossak Rex," by Mrs. Izora C. Chandler, author of "Anthe." Illustrated by the author. 337 pp. Crown octavo, fully illustrated, handsomely bound in cloth, gilt top, \$2.00. The advance sheets of this book are before us. The volume will be ready for the holiday trade. It is an attractive story, the style is fine, and the illustrations good. Issued by Hunt & Eaton, 150 Fifth Ave., New York

"Ragweed" by Julia McNair Wright. Presbyterian Board of Publication, Philadelphia. Price, \$1.25. A pleasant story of two Scotch children whose parents had died, and left them to the care of strangers, who were never dirty enough to need to wash, nor "stuck up" enough to clean up before eating. An old Scotch aunt made a home for them finally, and reared them to be a credit to herself. The story of their life and varied experiences is full of touches of nature, of child life, and of national distinctions. The vivid manner of depicting scenes in the various lives, and of portraying character gives great charm to the story.

"Royal Helps for Loyal Living." Daily Readings for a year from the Seers and Poets of all ages. Compiled by Martha Wallace Richardson. 16mo, cloth, red edges. Price, \$1. Postage free. Thomas Whittaker, Publisher, 2 & 3 Bible House, New York. This is a delightful and helpful year book. God's Word, a text for every day and hearty words of cheer from God's honored servants, both in prose and praise, are to be found on every page. The selections are exceptionally good, and a number of tender and comforting poems are given in full.

"The Nine Blessings," by Mary Harriot Norris. Hunt & Eaton, New York, Cranston & Curtis, Cincinnati. Price, 75 cents. This little volume contains nine stories each based upon one of the Beatitudes. The style and idea of the work is original and pleasing, adapted to teach the great virtues of the Christian life.

"Difficult Modern French." Choice extracts from the most difficult of Modern French, by Albert Leune. Ginn & Co., Publishers, Boston, U. S. A. The aim of the book is not to display literary celebrities, nor to give extracts from the best works, but to present selections containing technical terms together with new and difficult words difficult to translate from one language to the other. Among authors quoted are Balzac, Victor Hugo, Gantier, Zola and Ressonier. The appended notes are helpful and comprehensive.

"St. Paul and Woman." Paul's requirement of woman's silence in Churches reconciled with woman's modern practice of speaking in Churches, by Rev. Wm. De Loss Love, D.D., Hartford, Conn. 144 pp. Price, 75 cents. Fleming H. Revell Company, New York, Chicago, Toronto. This little work shows the customs relative to woman in the early Christian era, and gives the views of noted men from the fourth century to the present time. Paul's injunction that women should keep silence referred to the custom of that day, and did not enjoin a rule for all times. Revell Company send full catalogues of new holiday gift books free to any address.

"Fundamentals, a Brief Unfolding of the Basal Truths of the Christian Faith." By Rev.

W. Fisher Markwick. Publishers, Anson D. F. Randolph & Co., 182 Fifth Avenue, New York. Price 75 cents. The purpose of this book is "to set forth in simple form the Basal truths of the Christian religion." The subjects presented are God, Man, Sin, Repentance, Faith, Regeneration, Adoption, Peace, Hope, Love, Holiness and Heaven. The views presented are Scriptural, the style clear and the spirit pious and devotional. The book will be found interesting and helpful to those who do not care to make a more profound study of these subjects

The "Methodist Year Book" for 1895 will be issued the first week in December. It will contain, in addition to the usual calendarial matter, the latest statistics of the Methodist Episcopal Church, full information regarding all our great benevolences, a notice of our many organizations and institutions, statistics of the world's Methodism, and other matters of value. The editor, Dr. A. B. Sanford, has aimed to make the new issue of the publication more complete, if possible, than its predecessors as a compendium of information regarding the work of our Church throughout the world. Price, 10 cents. Let everyone purchase a copy. Hunt & Eaton, 150 Fifth Avenue New York.

"Pentecostal Hymns," a winnowed collection of 300 songs by best authors for Evangelistic Services, Young People's Societies and Sunday Schools. Edited by Henry Date. Music editors: E. A. Hoffman, W. H. Ogden and J. H. Tenny. 224 pages. Board covers. Price, \$30 per hundred. Sample copy, 35 cents, prepaid. Hope Publishing Co., 56 Fifth Ave. Chicago.

Hunt & Eaton, New York, for the Methodist Book Concern, San Francisco, have issued a beautiful little Golden Text book for the International Lessons for the year 1895. Price, \$2.00 per 100.

"The Lord's Day our Sabbath." James H. Potts, D.D. Hunt & Eaton, New York. Price, twenty-five cents. J. D. Hammond, San Francisco. This excellent little book contains eight short chapters on The Sabbath, The Jewish Sabbath Abolished, The First Day Restored, and helpful thought on the observance of the Lord's Day.

"Atheism and Arithmetic," by H. L. Hastings, Boston, Mass. Price, 35 cents. For sale by American Tract Society, San Francisco. This little volume, like all writings by H. L. Hastings, is full of good thoughts and homiletical hints, and should be in the hands of every Christian worker.

"The Kindergarten of the Church," by Mary J. Chrisholm Foster. Hunt & Eaton, New York, J. D. Hammond, San Francisco. Price, \$1.00. Froebel's life and letters is the foundation of this valuable book. Christians are learning the lesson that children and Juniors must not be neglected in the work of the Church. The book is divided into two parts, The Theory of Kindergarten and the Practice. After a definition, a short history of the origin of the work is given. Interesting chapters are given on the Relation of the Church to the Kindergarten, and the Kindergarten to the Church.

"The Berean Graded Lesson Books for 1895," by the same firms present the lesson text and questions upon the same. Illustrated and helpful. The Primary Lesson Book gives in addition the lesson in simple story form. Price, each grade 15 cents.

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Church News.

GENERAL.

Rev. E. Trumbull Lee, D.D., pastor of the First Presbyterian Church, Pueblo, Col., has just celebrated the eighth anniversary of his coming to the pastorate. Dr. Lee was called from Calvary Presbyterian Church of Portland. The Pueblo Church then numbered 145 members. Since then 380 members have been added to the roll.

Rev. Thos. L. Gulick of the mission work in Spain, has been appointed Secretary of the American Auxiliary to the McAll Mission in France. Mr. Gulick is one of the famous mission family of Gulicks, and was at one time connected with the work in the Sandwich Islands.

We feel proud of our Occident Sunday school. It grows steadily. We now have 230 registered members of the school, all pledged to study the lesson at least thirty minutes each week. We are grateful to the Christian friends who have helped us to get the pledge slips signed by those who are without Sabbath school privileges. The following is a sample of work done for us:

NILES, CAL., Dec. 5, 1894.

Editors Occident, Sirs:

I send you names of three persons who have signed your pledge card and wish for your paper: Mrs., Niles, Cal., Mrs., Janesville, Lassen Co., Cal., Mrs., Janesville, Lassen Co., Cal. Mrs. B. is mother of a large family who, although she sends her children to Sunday school, is unable to attend herself. She is an earnest Christian. The other ladies are located so far from church that it is impossible for either to attend services more than occasionally during the summer. They are both Christians, but are isolated from society. I am certain your paper will find a warm welcome in their homes, and the Lord will bless you in your efforts to do good. I hope to be able to send other names ere long.

Yours respectfully,

MRS. MARY G. MCKAY.

"Scientists are now telling us," once wrote a weary editor on the inside of an old envelope, "that the dangerous microbe is lurking in the greenback. But those in arrears for subscription can send the amount: we have facilities for disinfecting small amounts, and are willing to take the risk."

RUDY'S PILE SUPPOSITORY is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTAGE ANSWERED. For sale by all first-class druggists everywhere. San Francisco, Cal.

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HE KNEW.

Our geography boys and girls will appreciate the following story from an exchange:

The teacher in geography was putting the class through a few simple tests.

"On which side of the earth is the North Pole?" she inquired.

"On the north side," came the unanimous answer.

"On which side is the South Pole?"

"On the south side."

"Now, on which side are the most people?"

This was a poser, and nobody answered. Finally a very young scholar held up his hand.

"I know," he said hesitatingly, as if the excess of his knowledge was too much for him.

"Good for you," said the teacher, encouragingly; "tell the class on which side the most people are."

"On the outside," piped the young boy.—*Detroit Free Press.*

Two children baptised recently in Vermont, U. S. A., are descendants respectively of Miles Standish and John Alden, and bear the family names. One of them wore a robe of brocaded silk that was taken over in the "Mayflower," and has been used as a baptismal robe 100 times.—*Sidney Presbyterian.*

This Reflects Well.

FORT WAYNE, IND., May 18th, 1894.

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GENTLEMEN:—We receive the Reflector you sent in due time—have it hung in church and tested, and to say the church is satisfied is placing it very mildly. It is easily set up, and gives a bright soft light. You can well afford to send your goods on trial, for they are sure to give entire satisfaction. Please find enclosed a check for the amount of bill, and by sending me a receipt for same you will greatly oblige, Yours,

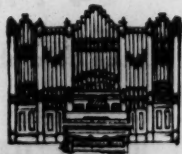
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Aids to Digestion.

Ignoramus—How did England's great comic journal come to be called Punch?

Wiseacre—From the modus operandi of getting a joke into an Englishman's head.—*Puck*.

"I wish I were an ostrich," said Hicks, angrily, as he tried to eat one of his wife's biscuits, but couldn't. "I wish you were," returned Mrs. Hicks. "I'd get a few feathers for my hat."—*Globe*.

Not Orthodox—Dottie—Mamma, I guess my dolly's mamma must have been a very unpius lady. Mamma—Why so, Dot? Dottie—Why, she's made her so her knees won't bend. I have to put her on her stummick to say her prayers.—*Judge*.

Young Wife: "Gracious! Look here, young fellow, your dog has run off with a whole sponge cake I left outside to cool." Tramp: Don't fret, mum. That dog's stronger than he looks. He can eat anything.—*Spare Moments*.

"Well, Cynicus, Thanksgiving day is almost upon us," said Happpicus.

"Yes. I've employed a detective," said Cynicus.

"What for?"

"He's looking about to find what I can be thankful for."

"Pooh! You are alive, aren't you?"

"Yes; but—ah—do you think the prolongation of misery is a good thing?"

"For misery—yes. As for me, I am thankful—very thankful that you are spared."

"Why, pray?"

"Because you are an object lesson to me. I am thankful because I'm not like you."

And Cynicus had really nothing to say.

Old subscriber—I called to pay you that \$6 I owe you.

Editor (softly)—There was no hurry. You needn't deprive yourself.

Old Subscriber—In that case I'll defer it, as I really do need the money, badly.

Editor (rising)—John, lock the door, and if he makes a break for the window knock him down with the mallet. Now shell out that \$6.—*Atlanta Constitution*

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Literary Notes.

Harper's Magazine "The Evolution of the Country Club" is discussed by Caspar W. Whitney in the December number of *Harper's Magazine*. "We Americans do nothing by halves," says Mr. Whitney. "Perhaps we should enjoy life more if we did; and the history of the country club, as much as anything else, bears witness to our tendency to superlative development. From having not a single country club in the entire United States of America twenty-five years ago, we have in half that period evolved the handsomest in the world."

Harper's Weekly. The Christmas number of *Harper's Weekly* will consist of thirty-two pages, including an illuminated cover, and will contain a large number of especially attractive short stories. John Kendrick Bangs will contribute a ghost story; Howard Pyle a novel in outline, entitled "Sailors and Landsmen"; a new writer, Reba Gregory Prelat, a powerful and dramatic story, for which illustrations will be made by C. Carleton. There will be other stories and features appropriate to the holiday season; and drawings by Frederic Remington, Gilbert Gaul, F. Luis Mora, Peter S. Newell, Miss Lydia Field Emmet, W. H. Hyde, and others.

The *Atlantic Monthly* for December, among many articles of worth contains a memorial article on Dr. Holmes, by the editor, in which mention is very properly made of Dr. Holme's constancy to that magazine, a characteristic shown still more strikingly in his passion of local patriotism. Miss Agnes Repplier considers Ghosts in her most delightful manner, and rightly deprecates the attempts now made to lure them from the seclusion in which they habitually dwell. The study of Reginald Pole is concluded. A Christmas flavor is given to the number by Sir Edward Strachey's Christmas at an English Country House, a charming contemporary sketch; and the graceful tale, The Christmas Angel. Houghton, Mifflin & Co., Boston.

Harper's Bazar. The December issue of *Harper's Bazar* will be distinguished, so far as fashion is concerned, by elegant toilettes for evening and coming-out receptions, dinner and street costumes, and beautiful wraps in variety. "Our Paris Letter" will not only touch on fashion, but reflect the gayety of Paris in full notes as to what is going on in the world of music and the drama. During December will be published two very striking stories, "The Tiff Way," by Maria Louise Pool; and "Mr. Ruthven's Black List," by Octave Thanet. An interesting paper on "Hypnotism in Fiction" will discuss a question of present interest; it is by Adaline W. Sterling. "Coming-out Receptions" form the theme of one of Spectator's brilliant essays. The Christmas flavor will pervade the earlier numbers. Harper & Brothers, Publishers, New York, November 27, 1894.

The December number of *The Homiletic Review*, which closes the Twenty-eighth Volume of that most popular publication, maintains the interest and ability which have characterized it throughout. The Rev. Camden M. Cobern, Ph.D., the well-known Egyptologist, treats of the mysterious "Book of the Dead,"

Continued on page 22,

Are you sure that your chimney fits your lamp? that the shape is right? See the "Index to Chimneys"—free.

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20.....	5 50	33.....	9 08	46.....	12 65
21.....	5 78	34.....	9 35	47.....	12 93
22.....	6 05	35.....	9 63	48.....	13 20
23.....	6 33	36.....	9 90	49.....	13 48
24.....	6 60	37.....	10 18	50.....	13 75
25.....	6 88	38.....	10 45	51.....	14 03
26.....	7 15	39.....	10 73	52.....	14 30
27.....	7 43	40.....	11 00	53.....	14 58
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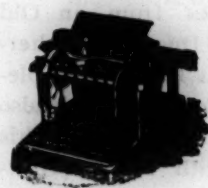
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Literary Notes—Continued.

under the title, "The Sacred Scriptures of the Egyptians." Prof. Hunt, of Princeton, writes of "Richard Hooker, the Elizabethan Ecclesiastic," the forever famous author of "The Ecclesiastical Polity." Dr. F. F. Ellinwood sends a second and final paper on "A Hindoo Missionary in America." The Prospectus for the coming year gives promise of even better things than the past has offered. *The Homiletic Review* is a publication which the working pastor can not afford to do without. Published monthly by Funk Wagnalls Company, 30 Lafayette Place, New York, at \$3.00 a year.

Messrs. Houghton, Mifflin & Co., of Boston, New York, and Chicago, will publish during December a valuable addition to the Riverside Literature series. This is [No. 69] Nathaniel Hawthorne's "The Old Manse and a Few Mosses." Paper, 15 cents. This book contains four sketches from "Mosses from an Old Manse": Drowne's Wooden Image; Feather-top; a Moralized Legend; and The Old Apple-Dealer, besides the title sketch. There is also a very interesting Introductory Sketch. This number is also published with No. 40 (Hawthorne's Tales of the White Hills, and sketches) linen covers at 40 cents.

A book that will be welcomed no less eagerly by the children than by the students of folklore from a scientific standpoint is Mrs. F. A. Steel's collection of Indian stories entitled "Tales of the Punjab, Told by the People." They were taken down by her from the very lips of the natives in some of the most primitive districts in India, yet these tales, handed down solely by word of mouth from one generation to another, could hardly be distinguished from those in a Teutonic collection like that of brothers Grimm. The volume is issued in the Macmillan green and gold, Cranford Series, and is delightfully illustrated by J. Lockwood Kipling, the father of Rudyard Kipling.

To any one acquainted with the reputation enjoyed by Bjornstjerne Bjornson in England and on the continent, it seems very strange that it has, up to now, been practically impossible to obtain in America many of his best-known works. The University Settlement lectures by Dr. Stanton Coit led to a widespread call for the most impressive novel, "The Heritage of the Kurts," yet even a library like the New York Mercantile was unable to obtain the book. To supply this demand Macmillan & Co. have arranged to issue an American edition of Bjornson's complete works.

The *Arena* with its big Christmas number of over 200 pages opens the eleventh volume. In the December issue there are contributions from some of the greatest writers of our day, and some of the most delightful and entertaining of the younger American essayists and fictionists. In the former class are Professor Max Muller, the great Oriental scholar and authority on language and comparative religion, of Oxford University, and Count Leo Tolstoi, the famous Russian novelist and social reformer. In the latter are Hamlin Garland, the author of "Main Traveled Roads"; Will Allen Dromgoole, the Southern story writer; Rev. Minot J. Savage, the famous Boston preacher; B. O. Flower, the editor of the *Review*; Walter Blackburn Harte, the author of "Meditations in Motley"; Henry Latchford and Helen H. Gardener, the popular novelist.

The North American Review for December contains as usual a number of important articles on the leading topics of the day, by writers whose words are recognized as authoritative. Thus, "The Catholic School System in Rome" is described by the most Rev. Apostolic Delegate Monsignor Satolli; Sergius Stepniak tells "How the Czar's Death Affects Europe"; Henry White ex-Secretary of the United States Embassy at London, points out the growing need of "Consular Reform"; Dr. Charles A. Briggs pronounces a eulogium upon "The Salvation Army"; and Dr. Luis Robinson continues his interesting papers on "Wild Traits in Tame Animals." A careful index of the 159th volume of the *Review* is included in this number.

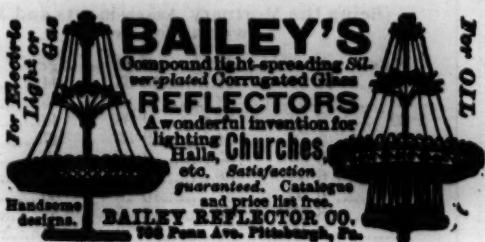
Dr. Robertson Nicoll, the editor of *The British Weekly* and *The Bookman*, whom a news item now going the rounds of the press credits with having "discovered" J. M. Barrie, Jane Barlow, and "Ian Maclaren," will issue at once through the Fleming H. Revell Company a volume of forty-two sermonettes, entitled "Ten-Minute Sermons." The same house will also publish immediately three other important volumes of sermons, namely, "God's World, and Other Sermons," by Rev. B. Fay Mills, one of the most successful evangelists now in the field; "The Cartoons of St. Mark," by Robert F. Horton, D.D., one of the best

know independents in England; and "Essential Christianity," by Rev. Hugh Price Hughes, of London, whose name is a familiar one on both sides of the Atlantic.

The Fleming H. Revell Company will publish at once two important Missionary Books. The first, entitled "Joseph Hardy Neesima," is a biography of the founder of Doshisha University, the first Christian institution of learning in Japan, by Rev. J. D. Davis, D.D., Professor in Doshisha. The other work is an account of the mission tour through South America of the Rev G. C. Grubb, M. A. in 1893, and is entitled "The Neglected Continent." The authors are Lucy E. Guinness, author of "In the Far East," etc., and E. C. Millard. Both of these works are carefully and profusely illustrated.

The blessings of our Lord stand over against what are called the rights of the poor, and fairly offset the dreams of many of the socialists.—A. D. Vail, D.D.

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We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are
said,
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear Thy call.
We test our lives by Thine!

Do not pray for crutches, but for
wings.—*Phillips Brooks.*

The baser the man the more he is an-
noyed by the bass drum of the Salvation
Army.

Some churches are busy hives full of
active workers; others are quiet museums
containing only some splendid specimens
of mummies and fossils.

A teacher was explaining to a little
girl how the trees developed their foliage
in springtime. "Ah, yes," said the wee
miss. "I understand; they keep their
summer clothes in their trunks."

Ellerton—I should like to know where
the bright girls of the past are? Bron-
son—I should say that some of them are
administering cautious doses of paregoric
to the bright girls of the future.

Some day He will tell you why He
has tried you and let you look back upon
your life story, and see the golden thread
of His fatherly love and care shining
over and around it all.—*Frances R. Hav-
ergal.*

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We can all do more than we have done,
And not be a whit the worse:
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heart,
Nor giving that emptied the purse.
—*Selected.*

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—*U. P.*

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Sat'd'ys 5.30 "	ar. El Paso lv. 6.10 p.m.	Fridays
Sundays 2.10 "	" San Anton. " 1.30 a.m.	Fridays
Sundays 7.40 p.m.	" N. Orleans " 8.00 a.m.	Th's'ys

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